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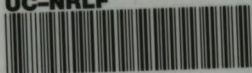
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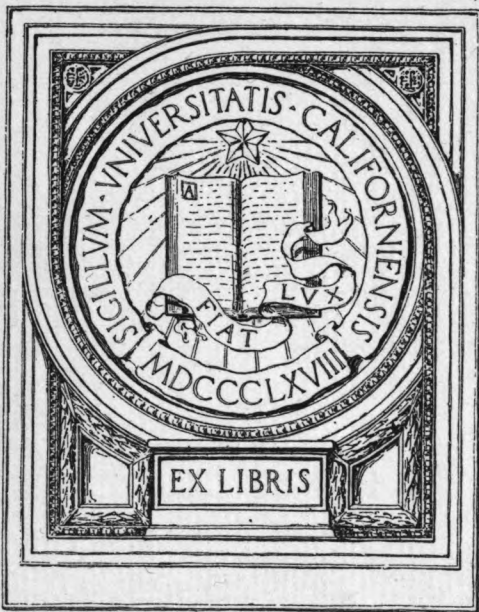
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# SKAPENDE KRAFT

(Causation)

BETRAGTET I LYS AV CHRISTIAN SCIENCE

(Viewed in the Light of Christian Science)

FREDERICK DIXON  
"



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## CAUSATION

Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress.—*Science and Health*, by Mrs. Eddy, p. 170.

**T**HE question of causation has been for centuries the riddle of the universe. The human mind has traveled, like Oedipus, over the sands of time, demanding with insistence, "What is life?" The globe, said an ancient people, rested on the howdah of an elephant, the elephant stood upon a tortoise—and then? With greater definiteness Mrs. Shelley explained how man was made in *Frankenstein*. The one solution is about as valuable as the other. Yet the explanation has existed all the time, for those with eyes to see, in the pages of the Bible. Even now that it has been given to it, the world claps its telescope to its blind eye with the determination of Nelson, and declares with all his vehemence that it is unable to see the signal.

### PHILOSOPHIC MATERIALISM AND IDEALISM

It has been said that every man, whether he knows it or not, is either a materialist or an idealist. Cer-

2  
to the  
materialist

## SKAPENDE KRAFT

Aandelig skapende kraft er det ene og store spørsmåal at ta under overveielse; ti mere end noget andet er aandelig skapende kraft av betydning for menneskelig fremskridt.—Mrs. Eddy i *Science and Health*, s. 170.

**S**PØRSMAALET om den skapende kraft (tingenes årsak) har i aarhundreder været universets gaade. Lik Ødipus har menneskesindet vandret gennem tiderne og uavladelig spurt: „Hvad er liv?“ Jordkloden, sa et fordums folkefærd, hvilte paa en elefants teltsæte, elefanten stod paa en skildpadde—og saa? Med større nøiagtighet redegjorde Mrs. Shelley i „Frankenstein“ for menneskets tilblivelse. Den ene løsning er omtrent like værdifuld som den anden. Dog har forklaringen været der hele tiden for dem som har øine at se med og har staat at læse i Bibelen. Selv nu, da verden har faat forklaringen, sætter den like saa trodsig som Nelson kikkerten for sit blinde øie og paastaar energisk at den umulig kan se signalet.

### FILOSOFISK MATERIALISME OG IDEALISME

Man har sagt at ethvert menneske, enten det vet det eller ei, er enten materialist eller idealist. Sikkert



tainly human thought, in one channel or the other, has rolled down the hill of speculation into the ocean of doubt, throughout all the ages. The materialist, roughly speaking, insists that nothing exists but matter and the forces inherent in it. He accounts for its indestructibility by means of some one of his atomic theories, the proof of which he recognizes in the balanced action of chemical activity or the conservation of energy, and practically sums up life in the famous couplet of the Persian poet,—

What, without asking, hither hurried *Whence?*  
And, without asking, *Whither* hurried hence!

The idealist, on the other hand, declares that all that exists is mind or energy, and that matter, being nothing but a phenomenon, is necessarily unreal. He does not, it is true, say that the phenomenon is eternal. He may agree with Sir William Crookes that its disappearance in "the formless mist," out of which it originally emerged, is a possibility, but inasmuch as he insists on the reality of the noumenon, the phenomenon becomes, to all intents and purposes, so real that the difference of opinion between the two schools degenerates into something perilously near Demosthenes' story of the quarrel over the ass's shadow. So apparent was this to Huxley that he declared that, for his part, he was unable to see any difference between the two, while Berkeley himself gave practical expression to the same contention when, in the words of Mr. Balfour, he elevated tar-water, the humblest drug in the pharmacopœia, to the altitude of a universal panacea. It is perfectly certain that if, as

er det at mennesketanken gjennom alle tider ad en eller anden vei har glidd nedad teoriernes skraaplan for at havne i tvilens dyp. I korthet er dette materialistens paastand, at intet eksisterer undtagen materien og de materien iboende kræfter. Ved hjælp av en av sine atomteorier forklarer han stoffets uforgjængelighet og finder bevis herpaa i at den ene kemiske proces avbalanceres av den anden, med andre ord: energiens bevarelse, og gir praktisk talt samme definition av liv som den persiske digter i hans kouplet:

Hvad kom uopfordret herhit hvorfra?  
og veg uopfordret herfra hvorhen!

Idealisten erklærer derimot at det eneste som eksisterer er sind eller energi, og at materien, da den kun er et fænomen, nødvendigvis er uvirkelig. Sandt nok, han sier ikke, at fænomenet er evig. Han kan være enig med Sir William Crookes i at dets forsvinden i sit ophav „den formløse taake“, er en mulighet; men derved at han hævder numenonets virkelighet, blir fænomenet dog, naar alt kommer til alt, saa virkelig at meningsforskjellen mellem de to skoler reduceres til noget som farlig nærmer sig Demosthenes' historie om træppen om æslets skygge. Saa indlysende var dette for Huxley at han erklærte at han for sin del umulig kunde se nogen forskjell mellem de to, mens Berkeley selv gav os en praktisk illustration av samme paastand, da han, som Mr. Balfour sier, ophøiet tjærevand, det beskedneste medikament i pharmakopøen, til universalmiddel. En ting er sikker, at om, som

Huxley insisted, the idealistic theory is the more reasonable, the materialistic practice is the more logical.

#### THEOLOGICAL IDEALISM

This, of course, is to consider the matter quite apart from religion. The time, however, comes when as the appreciation of a First Cause becomes more clearly defined, the spiritual instinct asserts itself determinedly. The statement that no man is entirely devoid of spiritual perception has become almost banal through repetition. This is probably the case, whether God is defined simply as nature, or as a person, or, in the words of Jesus by the well of Sychar, as Spirit. To the materialist, admitting no reality but matter and its inherent forces, the First Cause, or, if you choose so to conceive it, God, is physical nature. This theory is a perfectly simple and intelligible expression of pantheism, but it entails the admission that all the horrors of nature are part of the divine economy, and that the universe is simply "the fair show" which veils

    . one vast, savage, grim conspiracy  
Of mutual murder, from the worm to man.

No wonder Huxley wrote that, so far from the materialistic theory clearing up the mysteries of existence, it left them precisely where they were.

The attempt to escape from this by means of idealism, in the end, scarcely improves matters very much. To the idealist, the First Cause is either the divine Mind or God of Bishop Berkeley, or

Huxley hævder, idealismen er den fornuftigste i teori, saa er materialismen den mest logiske i praksis.

## TEOLOGISK IDEALISME

Dette er naturligvis at betragte saken helt adskilt fra religion. Den tid kommer imidlertid, da erkjendelsen av et Livsophav antar klarere form, og det aandelige instinkt hævder sig med større bestemthet. Den paastand at intet menneske er fulstændig blottet for sans for det aandelige, er gjentat saa ofte at den næsten lyder banal. Det er sandsynligvis saa, hvad enten man definerer Gud simpelthen som naturen, som en person, eller, som Jesus gjorde ved Sykars brønd, som Aand. For materialisten som ikke erkjender nogen anden virkelighet end materien og materiens kræfter, er Livsophavet, eller om man foretrækker at kalde det Gud, den fysiske natur. Denne teorie er et greit og klart uttryk for panteisme; men den medfører uundgaaelig at alle naturens rædsler maa være faktorer i den guddommelige plan, og at universet kun er „det vakre skue“ som skjuler

en vældig grufuld sammensværgelse  
et gjensidig myrderi fra mindste kryp og op til mennesket. Intet under at Huxley skrev at den materialistiske teori, saa langt fra at løse tilværelsens gaader, slipper dem præcis hvor den fandt dem.

Forsøket paa at undslippe fra dette ad idealismens vei er til syvende og sidst ikke stort bedre. For idealisten er Livskilden enten det guddommelige Sind eller Gud som vi finder hos biskop Berkeley, eller ogsaa

the energy of the natural scientists of today. In either case, the explanation of matter simply amounts to this: that it is the expression of divine Mind in the one case, or the result of energy in the other. Such a theory is not only as frankly pantheistic as that of the materialist, but becomes, on its theological side, in its efforts to account for the origin of evil, positively bewildering. It was, indeed, this very dilemma of the primitive church which gave birth to Gnosticism.

#### GNOSTICISM

Gnosticism itself was the outcome of that contact of the Jew and the Greek in the Asian church which led to the attempt to blend Hebrew and pagan ideals in a philosophy which would reconcile the ceremonial dogmatism of the one with the cultured skepticism of the other. This contact has been epigrammatically described by Matthew Arnold as the collision between "Culture and Anarchy," and was more comprehensively put by Paul, in his first letter to the church at Corinth, when he wrote, "For the Jews require a sign; and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." The result was that there grew up within this church a school of thought which had for its object the reconciliation of what may be termed Hebrew materialism with Greek idealism. The two cardinal difficulties which led to the movement were: first, how to reconcile the creation of the material universe by an absolutely good

den energi som vore dages naturforskere taler om. Den forklaring idealismen byr os av materien er simpelthen, i det ene tilfælde at den er uttrykket for guddommelig Sind, i det andet at den er resultatet av energi. En slik teori er ikke alene panteisme, likesaa ren og uforfalsket som materialistens; men som teologi i sine forsøk paa at gjøre rede for det ondes oprindelse, blir den faktisk forvirrende. Ja, det var netop dette dilemma, som i den første kristentid avfødte gnostisismen.

#### GNOSTISISME

Selve gnostisismen fremkom derved at jøder og grækere kom i forbindelse med hinanden i kirken i Asien, og dette ledet til et forsøk paa at forene jødiske og hedenske idealer i en filosofi som forbandt jødernes ceremonier og dogmatik med grækernes kultur og skepsis. Dette møte mellem de to betegner Matthew Arnold epigrammatisk som kollisionen mellem „kultur og anarki“, og Paulus har en fyldigere hentydning til det i sit første brev til kirken i Korinth: „Jøder kræver tegn og grækere søger visdom, men vi forkynder Kristus korsfæstet, for jøder et anstød og for hedninger en daarskab.“ Resultatet var at der inden denne kirke utviklet sig en tankeretning som hadde til hensigt at forlike hvad man kunde kalde den jødiske materialisme med den græske idealisme. De to hovedsagelige vanskeligheter som fremkaldte bevægelsen, var: for det første, hvorledes skulde man forene et materielt univers skapt av en Gud, der var

God, with the existence of evil, and second, how to account for the incarceration of the human spirit in matter. The one difficulty found expression in the attempt to account for the origin of evil, the other in the attempt to explain the dogma of the incarnation.

Now, the book of Genesis distinctly declares that "God saw every thing that he had made, and, behold, it was very good," while the gospel of John equally emphatically explains that "all things were made by him; and without him was not any thing made that was made." The conclusion is therefore unavoidable that, if evil is real, either it was made by God, who pronounced it very good, or else that there are two creators, and that God cannot be the First Cause. It is this original dilemma which has involved orthodox Christianity in the second dilemma of the incarnation. Oblivious of the fact that Paul writes, "They that are in the flesh cannot please God," Canon Masterman has committed himself to a definition of the body as the "garment of God," while Canon Scott Holland, going even further than this, tells us that "the incarnation is the announcement that Spirit is the ultimate reality of matter. Matter is the expression, the organ, the body of Spirit. It is a Spiritual Creation, a Spiritual Fact. That is its glory. Spirit possesses it; inhabits it; sustains it; fulfils it; transfigures it. In seeing it, you see Spirit. In understanding it, you understand Spirit. In uniting with it, you are united to Spirit. In loving it, you love Spirit."

fuldkommen godhet, med det ondes tilværelse; og for det andet, hvorledes skulde man forklare at menneskeaanden dvælet i materien. Den ene vanskelighet gav sig uttryk i forsøket paa at forklare det ondes oprindelse, den anden i forsøket paa at forklare inkarnationsdogmet.

Første Mosebok erklærer med rene ord at „Gud saa alt, det Han havde gjort, og se det var saare godt“, mens Johannes' evangelium med like stor bestemthet erklærer at „alt er blevet til ved Ham, og uden Ham er ikke noget blevet til af alt, som er blevet til.“ Den slutning er derfor uundgaelig, at dersom det onde er virkelig, er det enten blit skapt av Gud som kaldte det saare godt, eller ogsaa er der to skabere, og Gud er ikke det eneste Livsophav. Det er dette gamle dilemma som har trukket den ortodokse kristendom ind i det andet dilemma, inkarnationen. Uten at erindre det faktum at Paulus skriver, at „de som er i kjødet kan ikke tækkes Gud“, har Canon Masterman indlatt sig paa at definere legemet som „Guds klædebonn“, mens Canon Scott Holland gaar endda videre og fortæller os at „inkarnationen er tilkjendegivelsen av at Aanden er den endelige realitet i materien. Materien er Aandens uttryk, organ, legeme. Den er en Aandelig Skabning, en Aandelig Sandhet. Dette er dens herlighet. Den er Aandens eiendom, Aanden dvæler i den, opholder den, utfylder den, herliggjør den. Naar du ser den, ser du Aand. Naar du forstaar den, forstaar du Aand. Naar du forener dig med den, forenes du med Aand. Naar du elsker den,



Dr. Johnson himself could not have insisted more determinedly upon the reality of matter, and Dr. Johnson, as Canon Scott Holland points out in the very preface in which these words occur, proved the reality of matter by stamping on it. It is incontrovertible, therefore, that if we accept the argument of Canon Scott Holland, Dr. Johnson stamped not merely on matter, but on Spirit, yet Jesus said to the woman of Samaria, "God is a Spirit."

#### SPIRIT AND MATTER IN THE NEW TESTAMENT

The distinction between matter and Spirit was drawn very clearly indeed by Jesus. "The flesh profiteth nothing," he said to the great body of his disciples at Capernaum, with the result that from that time many of them deserted him. Nothing, Ruskin once said, gives so much satisfaction to any one as to recognize in the thought of another some characteristic which enables him to ejaculate, "That is me;" and certainly nothing seems more repellent to the human mind than the law of spiritual causation with its inevitable corollary of the scientific nothingness of matter.

"This thought of human, material nothingness, which Science inculcates," Mrs. Eddy writes on page 345 of *Science and Health*, "enrages the carnal mind and is the main cause of the carnal mind's antagonism." Jesus explained the matter perhaps more clearly to Nicodemus than even to the disciples at Capernaum, when the ruler came to him in secret in Jerusalem. There, probably on the roof top, after the manner of the country, beneath the blue Syrian night sky spangled with the stars, with the red gleam

elsker du Aand.“ Selveste Dr. Johnson kunde ikke ha git en kraftigere paastand om materiens virkelighet, og, som Canon Scott Holland anfører i samme forord hvor ovenstaaende citat forekommer, beviste Dr. Johnson materiens realitet ved at trampe paa den. Det er derfor uomtvistelig at dersom vi godtar Canon Scott Holland's ræsonnement, saa trampet Dr. Johnson ikke alene paa materien, men paa Aanden; dog sa Jesus til den samaritanske kvinde: „Gud er Aand.“

#### AAND OG MATERIE I DET NYE TESTAMENTE

Jesus skjelneth saa tydelig som vel mulig mellem materie og Aand. „Kjødet gavner intet“ sa han til sin samlede discipelflok i Kapernaum, med det resultat at fra den tid av mange forlot ham. „Der er ingen ting“, sa Ruskin engang, „som gir en mand saadan tilfredsstillelse som at finde igjen i en andens tanke et eller andet træk som faar ham til at utbryte: „Det der er mig“, og det er sikkert nok at intet byr menneskesindet mere imot end loven om aandelig skapende kraft med dens uundgaaelige konsekvens, at materien videnskabelig talt er intet.

„Denne tanke som videnskapen indprenter os, at det menneskelige materielle er intet, opirrer det kjødelige sind og er den hovedsagelige aarsak til det kjødelige sinds motstand“, sier Mrs. Eddy i Science and Health, s. 345. Jesus forklarte saken kanske endda klarere til Nikodemus end til sine egne disipler i Kapernaum, da raadsherren kom til ham i hemmelighet i Jerusalem. Der—sandsynligvis paa hustaket ifølge landets skik, under Syriens blaa stjernehimmel

of the lights filling the square windows of the city, he laid bare the secret of nature in the words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." By the flesh, says Westcott, the writer includes "all that belongs to the life of sensation, all that by which we are open to the physical influence of pleasure and pain," a rendering which enforces what Mrs. Eddy has written on page 298 of *Science and Health*, to the effect that "material sense expresses the belief that mind is in matter. This human belief, alternating between a sense of pleasure and pain, hope and fear, life and death, never reaches beyond the boundary of the mortal or the unreal." It must be perfectly plain from this that the writer of the fourth gospel is showing that Jesus separated the absolute from the relative, the real from the unreal, with an unerring spiritual insight, and so is enforcing his own distinction of those born of the flesh and those born "not of blood [the Greek interestingly enough is, not of bloods], nor of the will of the flesh, nor of the will of man, but of God;" and here the writer explains exactly how this new birth, required of Nicodemus, is to be attained. It is by learning to "believe on his name." The interest therefore centers on the question, What does this phrase mean?

#### A SCIENTIFIC VOCABULARY

It is a curious fact that the critics of *Science and Health* are falling into the very ditch out of which

og med røde lysglimt fra mange vinduer—der aabenbarte han naturens hemmelighed med disse ord: „Det som er født af kjødet er kjød, og det som er født af Aanden er Aand.“ Westcott sier at med kjød forstaar nedskriveren „alt som tilhører sansetilværelsen, alt det hvorigjennem vi er mottagelige for fysisk indflydelse i form av nydelse og smerte“, en utlæggelse som styrker hvad Mrs. Eddy har skrevet i samme retning paa side 298 i *Science and Health*: „Materiel sans er uttryk for den antagelse at sind er i materie. Denne menneskelige antagelse som varierer mellem følelse av nydelse og følelse av smerte, mellem haap og frygt, liv og død, naar aldrig utenfor det dødeliges eller det uvirkeliges grænse.“ Det maa av dette fremgaa med fuldkommen tydelighet at han som skrev det fjerde evangelium viser at Jesus skilte det absolute fra det relative, det virkelige fra det uvirkelige, med ufeilbarlig aandelig indsigt, og fremhæver derved den skjelnen han selv gjør mellem dem der er født av kjødet og dem som „ikke er født af blod (interessant nok staar i den græske tekst blod i flertal) heller ikke af kjøds vilje, heller ikke af mands vilje, men af Gud“, og her forklarer Johannes nøiagtig hvorledes denne nye fødsel som blev krævet av Nikodemus kan ske. Det er ved at lære at „tro paa hans navn“. Interessen samler sig derfor om spørsmålet: „Hvad menes der med dette uttryk?“

## EN VIDENSKABELIG ORDSAMLING

Det er et kuriøst faktum at *Science and Health's* kritikere falder i nøiagtig samme faldgrube som det

the critics of the fourth gospel are beginning to scramble. They talk of the mysticism of Mrs. Eddy, just as in the past it used to be the mysticism of John. This merely means that just as they described the Johannine writings as mystical, meaning something mysterious, because they were incapable of fathoming their spiritual meaning, so now, for a similar reason, an attempt is being made to dispose of Mrs. Eddy's teachings on the same easy terms. The interesting part of the matter is, however, that the great scholars who have devoted their attention to the Johannine books are steadily arriving at the conclusion that John was so essentially a scientific writer that he actually produced a vocabulary of his own. Dr. Westcott has shown us how, by a particular use of the definite article, he separated the absolute from the relative in the most exact way. The same great scholar, as well as Professor Deissmann, has explained how, by the use of two separate verbs, he distinguished human and spiritual love from one another; while Dr. Abbott tells us how carefully, by the use of several different words, he differentiated between several descriptions of sight from the mere vision of the eye to purely spiritual vision. These are but a few instances, but they are one and all instances in which Mrs. Eddy's use of the same words is now admittedly sanctioned and confirmed by the New Testament. There is nothing whatever forced or mysterious about it. It is simply a scientific use of words brought about by the necessity of elucidating the spiritual meaning

fjerde evangeliums kritikere netop er begyndt at kare sig ut av. De taler om Mrs. Eddy's mystik, akkurat som det i sin tid het Johannes' mystik. Dette vil bare si at likesom de karakteriserte Johannes' skrifter som mystiske og dermed mente noget dunkelt, fordi de ikke formaadde at fatte den aandelige mening i dem, saa forsøker man nu av samme grund at slaa bort Mrs. Eddy's lære paa samme letvinte manér. Det interessante ved saken er imidlertid at de forskere som har viet de johanninske bøker sin opmerksomhet, mere og mere kommer til det resultat at Johannes var en saa helt igjennem videnskabelig forfatter, at han faktisk skapte et originalt ordforraad. Dr. Westcott har vist os hvorledes han ved en egen bruk av den bestemte artikkel skilte det absolute fra det relative med den største skarphet. Samme store forsker og likesaa professor Deissmann har forklart hvorledes han ved at bruke to forskjellige verber skjelnet mellem menneskelig og aandelig kjærlighet, mens Dr. Abbott fortæller os hvor nøiagtig han ved at bruke flere forskjellige ord betegnet syn i flere betydninger, fra ret og slet øiets synsevne til det syn som er utelukkende aandelig. Dette er kun nogen faa tilfælder, men i alle disse er det blit indrømmet at den betydning hvori Mrs. Eddy anvender de samme ord godkjendes og bekræftes av det nye testamente. Det er ikke noget mystisk eller kunstlet ved det. Det er simpelthen en videnskabelig bruk av ord, en bruk som det blev nødvendig at indføre for at faa indhol-

of the context. In her own words, on page 115 of *Science and Health*, "The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue."

The critics of *Science and Health*, however, like the critics of the Johannine writings, are not satisfied with this. They have indulged in the most vitriolic denunciation of Mrs. Eddy's style, just as Renan poured out invective on that of John. What they have failed to notice is that both John and Mrs. Eddy were handicapped by the effort to write scientifically. No doubt, at first sight, the prose of Bolingbroke seems superior to that of Berkeley, just as that of Froude may to that of Huxley. The object of writing is, however, to express ideas with lucidity and exactness, and it is doubtful if this could have been better done than it was by Berkeley and Huxley. No doubt the superficial thinker blasphemes over the "Dialogues of Hylas and Philonous" and "The Metaphysics of Sensation," but that is only because he will not endure the mental discipline of mastering their method. Just in this way the synoptic gospels compared to the fourth gospel are plain sailing, and so the reader of Renan is puzzled by Mrs. Eddy.

#### BELIEF AND FAITH

All careful readers of Mrs. Eddy's books must have observed that she draws a distinction between

dets aandelige betydning frem. Som Mrs. Eddy selv sier paa side 115 i *Science and Health*: „Den store vanskelighet ligger i at bibringe den rigtige mening, naar materielle uttryk anvendes i sin oprindelige aandelige betydning.“

Men *Science and Health's* kritikere lar sig like-saalitt nøie hermed som de johanninske skrifteres kritikere. De har fundet for godt med utsøkt bitre og skarpe ord at fordømme Mrs. Eddy's stil, akkurat som Renan lot det regne med haansord over Johannes' stil. Hvad de har været blinde for er at baade Johannes og Mrs. Eddy strævet for at skrive videnskabelig, og dette vanskeliggjorde deres ordvalg. Uten tvil synes ved første indtryk Bolingbrokes prosa at staa høiere end Berkeleys, og Fronde's end Huxley's; men hensigten med at skrive er imidlertid at uttrykke ideer klart og nøiagtig, og det er tvilsomt om dette kunde gjøres bedre end Berkeley og Huxley gjorde det. En overfladisk tænkter haaner utvilsomt „Samtaler mellem Hylas og Philonous“ og „Følelsens metafysik“ men det er kun fordi han ikke vil finde sig i det tankearbeide som skal til for at trænge ind i og forstaa deres metode. Saaledes er de synoptiske evangelier fot i hose i sammenligning med det fjerde evangelium, og likeledes Mrs. Eddy's skrifter gaadefulde for den som er vant til Renan.

## TRO

Enhver som har læst Mrs. Eddy's bøger med opmerksomhet maa ha lagt merke til at hun skjelner



belief and faith which in turn culminate in understanding. The writer of the fourth gospel does not use the word faith, but he uses two Greek phrases, "to believe on the name" and "to believe on him," which correspond to Mrs. Eddy's use of belief and faith, and which also culminate in understanding. To believe on the name simply implied a belief that Jesus was the Christ, that is, an acceptance of his statement to that effect, while to believe on him implied a more advanced reliance on the truth of his teaching. The difference between the two phrases was noticed by Origen, who explains that believing on the name is inferior to believing on him, an explanation which has been driven home by Dr. Abbott in the remark that believing on the name "is only a preliminary stage in the upward progress of a Christian." It is to be observed, then, that the writer of the gospel in his exordium, speaking of the Logos, declares that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;" but coming to describe the marriage feast at Cana, he explains how, after the disciples had witnessed the demonstration of turning the water into wine, they believed on him.

The whole subject is made doubly clear in the famous eighth chapter of the gospel, where the contrast between those who believed him (*πεπιστευκότες αὐτῷ*) and those who believed on him (*ἐπίστευσαν εἰς αὐτόν*) is completely lost in the translation, and has been the cause of more confusion than enough. The writer

mellem en tro som kun er en blind antagelse (belief), og høiere tro (faith) som utvikler sig til forstaaelse. Forfatteren av det fjerde evangelium varierer ikke ordet tro; men han bruker to græske vendinger, „at tro paa hans navn“ og „at tro paa ham“, hvilket svarer til Mrs. Eddy's bruk av „belief“ og „faith“, og som ogsaa kulminerer i forstaaelse. At tro paa hans navn betegnet kun at vedkommende antok at Jesus var Kristus, det vil si, trodde at Jesus talte sandt, naar han sa han var det; mens at tro paa ham betegnet et høiere stadium, en viderekommen tillid til den sandhet han lærte. Origines la merke til forskjellen og sier at tro paa hans navn betegner noget ringere end at tro paa ham, en forklaring som ogsaa Dr. Abbott hævder, idet han sier at at tro paa hans navn „kun er det første skridt opad for den kristne“. Det er derfor værdt at lægge merke til at evangelieskriveren i sin indledning, hvor han taler om Ordet, (Logos), erklærer at „alle dem som tog imod ham, dem gav han ret til at blive Guds barn, dem som tror paa hans navn“ men naar han senere skildrer bryllupsfesten i Kana forklarer han at efterat disiplene hadde været vidne til Jesu demonstration, da han gjorde vand til vin, trodde de paa ham.

Det hele emne klargjøres end yderligere i det berømte ottende kapitel i evangeliet, hvor motsætningsforholdet mellem, dem som trodde ham (πεπιστευκότας αὐτῷ) og dem som trodde paa ham (ἐπίστευσαν εἰς αὐτόν) ganske er blit borte i oversættelsen, hvilket har voldt mere end nok av forvirring. Forfatteren

is describing that marvelous scene in the Court of the Women, when Jesus explained the meaning of the Father, the truth of spiritual causation, to the people; and in the thirtieth verse he makes use of the expression, "As he spake these words, many believed on him (*εἰς αὐτόν*)."

In the very next verse, however, he relates that Jesus turned to those who merely believed him (*αὐτῷ*), an expression closely equivalent to believing on his name, and here the translation fails to distinguish between the two phrases, and unfortunately repeats the earlier translation. What, of course, the writer meant to imply was, that as Jesus taught, many of those who heard him, and who had perhaps seen his miracles, believed on him, gained that further development of belief which constitutes faith. Then that Jesus, turning to those who still merely believed him, explained that discipleship constituted something more than a mere acceptance of his statement that he was the Christ; that it constituted the daily effort to abide in Truth, or, as the translators put it, to "continue in my word." If, he said, they should succeed in doing this, understanding would follow, and they would know the truth, and the truth (the truth, *ἡ ἀλήθεια*, the absolute truth, as opposed to *ἀλήθεια*, a mere relative sense of truth) would make them free. "Mortal testimony," Mrs. Eddy writes on page 297 of *Science and Health*, "can be shaken. Until belief comes faith, and faith becomes spiritual

beskriver den merkelige scene i kvindernes forgaard, da Jesus forklarte folket hvad Faderen betydde, forklarte sandheten om aandelig skapende kraft, og i tredivte vers gjør han bruk av uttrykket: „Da han talte dette, trodde mange paa ham (*εἰς αὐτόν*).“ Men i det umiddelbart paafølgende vers fortæller han, at Jesus vendte sig til dem som kun trodde ham (*αὐτῷ*), et uttryk hvis betydning falder omtrent sammen med at tro paa hans navn, og her faar oversættelsen ikke frem forskjellen mellem de to uttryk, men gjentar uheldigvis det samme i begge tilfælder. Hvad forfatteren mente at faa frem var naturligvis at naar Jesus lærte, var der mange av dem som hørte ham, og som kanskje hadde set hans mirakler, som trodde paa ham—som mere end bare at tro at han talte sandt, naadde til virkelig tro paa ham, til virkelig selv at stole paa hans lære. At Jesus saa vendte sig til dem som fremdeles kun trodde ham og forklarte at for at være hans discipel skulde der mere til end bare at ta for godt hans utsagn at han var Kristus; at dertil krævedes den daglige bestræbelse for at leve Sandheten, eller som oversætteren uttrykker det „bliver i mit ord“. Og, sa han, dersom de evnet at gjøre dette, vilde forstaaelsen komme, og de vilde komme til at kjende sandheten, og sandheten (*sandheten, ἡ ἀλήθεια*, den absolute sandhet i motsætning til *ἀλήθεια*, eller kun et relativt sandhetsbegrep) vilde frigjøre dem. „Dødelig vidnesbyrd“, skriver Mrs. Eddy paa side 297 i *Science and Health*, „kan rokkes. Førrend blind tro (*belief*) blir sand tro

understanding, human thought has little relation to the actual or divine."

The question, therefore, arises as to exactly what the term faith, as used in the Bible, means, and in what degree it differs from the mere word belief. It must be remembered at the outset of any such inquiry that Jesus was speaking essentially to the Hebrew race, and that such illustrations as he took from the literature of the past were taken from what we term the Old Testament. It is important, therefore, to discover what the idea of faith aroused in the mind of the Hebrew people would be, and it so happens that we have, in the writings of Philo, himself a Jew of the first century and a contemporary of Jesus, the means of forming an opinion. A famous modern critic, referring to the inadequacy of the Greek language to convey the moral significance of the Hebrew verb to trust, points out that the passage in Isaiah translated in the Authorized Version, "If ye will not believe, surely ye shall not be established," is, more literally, "If ye be not firm, ye shall not be made firm;" while the passage in Chronicles, "Believe in the Lord your God, so shall ye be established," is more literally, "Be firm in Jehovah, and ye shall be made firm." This is precisely what Mrs. Eddy has pointed out on page 28 of Science and Health, where she says, "The Hebrew verb *to believe* means also *to be firm* or *to be constant*." Now, that this firmness or constancy meant something much more to the Jews than that

(faith) og troen blir til aandelig foralstaaelse, har mennesketanken litet tilfælles med det virkelige eller guddommelige.“

Det spørsmaal melder sig derfor, hvad uttrykket tro, slik som det benyttes i Bibelen egentlig betyr, og hvori det adskiller sig fra den ringere eller blinde tro. Naar man indlater sig paa en saadan granskning, maa man like fra først av erindre at Jesus talte hovedsagelig for jøder, og at de illustrationer han hentet fra tidligere tiders litteratur blev hentet fra det vi kalder det gamle testamente. Det er derfor av vigtighet at finde ut hvilken forestilling begrepet tro vilde vække tillive hos jøderne, og nu er det saa, at vi har noget hvorefter vi kan opgjøre os en mening, nemlig Philos skrifter; Philo var selv jøde av det første aarhundrede og en samtidig av Jesus. En bekjendt moderne kritiker nævner at det græske sprog ikke hadde noget ord som fik frem den moralske betydning av det hæbraiske verbum „stole paa“, og sier at den uttalelse i Esaias som i den autoriserte oversættelse er gjengit med „Vil I ikke tro, saa skal I ei bestaa“, mere bokstavelig lyder „Dersom I ikke staar fast, skal I ikke bli befæstet“; mens dette sted i Krønikernes bok „Tro paa Herren Eders Gud, saa skal I blive staaende“, mere bokstavelig er „Staa fast i Jehovah, saa skal I bli befæstet.“ Dette er præcis hvad Mrs. Eddy gjør opmerksom paa, paa side 23 i Science and Health, hvor hun sier: „Det hæbraiske verbum at tro betyr ogsaa at være standhaftig eller urokkelig.“ Nu, at denne fasthet eller urokkelighet betydde noget meget

mere blind faith, to which St. Gregory referred in the saying that there was no merit in faith where human reason supplied the proof, is perfectly certain. They made use of the characters and stories of the Old Testament as symbols for the conveyance of spiritual truths, and in so doing, incurred the charge of mysticism. Thus we know, for instance, from the story of Dinah, that the action of a tribe could be, for a purpose of illustration, portrayed in the story of an individual; and so Philo works out the Jewish view of faith in just this way. Abraham, says Philo, "saw the unfixedness and unsettledness of material being when he recognized the unfaltering stability that attends true Being, to which stability he is said to have completely trusted;" and he goes on from this to explain that there is "nothing so difficult or so righteous as to anchor one's self firmly and unchangeably upon true Being alone," which, in its essence, of course, is the grasp of spiritual causation. Furthermore, he says that "the only good thing that is void of falsehood and stable is the faith toward God, or the faith toward true Being," and this faith he calls knowledge. Wherefore, he continues, Abraham "is said to have been the first to have trusted God, since he was the first to have an unaltering and stable conception how that there exists One Cause, the Highest, providing for the world and all things therein."

On page 579 of Science and Health Mrs. Eddy

mere for jøderne end bare blind tro, som den St Gregorius omtaler naar han sier at den tro er intet værd som henter sit bevis fra menneskelig forstand, det er sikkert nok. For at bibringe tilhørerne aandelige sandheter benyttedes skikkelserne fra det gamle testamente som illustrationer, og dette paaførte talerne beskyldningen for mystik. Saaledes vet vi for eksempel fra historien om Dinah at en hel stammes bedrifter, naar den blev anvendt som illustration, kunde fremstilles som et enkelt individs historie; og saa faar Philo utlagt det jødiske syn paa tro netop paa den maate. „Abraham“, sier Philo, „saa det ustadige og usikre ved materiel tilværelse, da han kom til erkjendelse av den faste ufravigelighet som karakteriserer sand Tilværelse, en ufravigelighet som han sies at ha hat fuldstændig tillid til“; og han fortsætter videre med at forklare at der er „intet som er saa vanskelig, men heller intet saa retsindig som at sette sin lid fast og uforanderlig til sand Tilværelse alene“, hvilket naturligvis egentlig vil si at ha fattet begrepet aandelig skapende kraft. Videre sier han at „det eneste gode, av løgn helt ubesmittede, og som staar fast, er troen til Gud eller troen til sand Tilværelse“, og denne tro kalder han kundskap. Og derfor, fortsætter han, sies Abraham „at ha været den første som stolte paa Gud, siden han var den første som hadde en uforanderlig og urokkelig forstaaelse av at der eksisterer En Aarsak alene, den Høieste, der drager omsorg for verden og alt hvad i den er.“

Paa side 579 i Science and Health gir Mrs. Eddy



defines Abraham as, "Fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding." Faith, then, as understood by Philo and as explained by Mrs. Eddy, is the perception of spiritual causation, or, as the writer of the epistle to the Hebrews put it, "the substance of things hoped for, the evidence of things not seen." It is little wonder then that Paul gave it the principal place in the armory of Christian warfare: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The word used for shield is the Greek word *θυρεός*, a great oblong shield which covered the whole body, and not the mere buckler, *πέλτη*. Consequently, it would be difficult to express the whole idea, as shown to us in the Bible, more perfectly than has been done by Mrs. Eddy, on page 170 of *Science and Health*, in the sentence, "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress."

#### THE ALLNESS OF GOD

To the mathematician, the purely metaphysical statement that twice two is four represents a working hypothesis, and it is by accepting a working hypothesis and then proceeding by some process of induction or deduction that all the great discoveries of natural

følgende definition av Abraham: „Troskap; tro paa det guddommelige Liv og paa tilværelsens evige Princip. Denne patriark anskueliggjorde Kjærlighetens hensigt, at skape tillid til det gode, og viste aandelig forstaaelses magt til at bevare og opholde.“ Ifølge Philos opfatning og ifølge Mrs. Eddy's forklaring er tro altsaa forstaaelsen av Aand som den skapende kraft, eller som Hebræerbrevets forfatter uttrykker det, „en fast forvissning om det som haabes, overbevisning om det, som ikke sees“. Intet under da at Paulus nævner troen som det viktigste i den kristnes rustning: „Grib foruden alt dette troens skjold hvormed I skal kunne slukke alle den Ondes brændende pile.“ Det græske ord, som er oversat med skjold er *θυρεός*, et stort avlangt skjold, som dækket hele legemet, og ikke det korte skjold *πέλτη*. Man skulde saaledes vanskelig kunne uttrykke den hele idé, slik som Bibelen gir os den, mere fuldkomment end Mrs. Eddy har gjort det i Science and Health side 170 med følgende ord: „Aandelig skapende kraft er det ene og store spørsmåal at ta under overveielse; ti mere end noget andet er aandelig skapende kraft av betydning for menneskelig fremskridt.“

## GUDS UENDELIGHET

For matematikeren er den helt metafysiske erklæring to gange to er fire en arbeidshypotese han har akseptert som utgangspunkt, og det er ved at akseptere en arbeidshypotese som utgangspunkt og saa slutte videre derfra ad induktiv eller deduktiv vei, at

science have been arrived at. To the Christian Scientist it matters little whether the inquirer proceeds by means of induction or by means of deduction. It is no doubt simpler to accept God as the First Cause, and to proceed from that by a system of deduction to the realization of the fact that God being all and being good, there is in reality nothing but good, and evil is simply an illusion of the human senses. It is, however, just as possible to proceed by the slower process of induction, and by collecting an enormous amount of data derived from the effects of demonstrating the fact that goodness is supreme, to work backward to the conclusion that God, good, is the only reality or power. The Bible boldly accepts the fact of the allness of God, and so of the allness of good, and from this fact the patriarchs, the prophets, and finally Jesus, deduced, and so demonstrated, the power of God to heal sickness and take away the sins of the world. Every metaphysical statement is beyond physical perception, and so the allness of God is summed up in the gospel of John in a well known verse, which has never yet been translated as it is written: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." In the original Greek of this verse there is, however, no equivalent for son, but the word God occurs once more, so that the statement actually reads, "No man hath seen God at any time: God, only-begotten, which is in the bosom of the Father, he

naturvidenskapen har naadd frem til sine store opdagelsert. For en Christian Scientist gjør det litet til eller fra om sandhetssøkeren følger den induktive metode eller den deduktive metode. Det er utvilsomt enklere at akseptere Gud som Første Aarsak, og saa ved deduktion arbeide videre til erkjendelsen av det faktum at siden Gud er alt og er god, eksisterer der i virkeligheten intet andet end det gode, og ondt er kun de menneskelige sansers illusion. Men det er akkurat likesaa mulig at følge den langsommere induktive metode, og samle en umaadelig mængde data hentet fra virkningerne av at demonstrere det faktum at det gode er eneraadende, og saa derfra arbeide bakover til den slutning at Gud, det gode, er den eneste realitet eller magt. Bibelen aksepterer uforfærdet det faktum at Gud er alt, og følgelig det gode alt, og fra dette faktum utledet saa patriarkene, profetene og endelig Jesus sine slutninger, og beviste Guds magt til at helbrede sykdom og bortta verdens synder. Enhver metafysisk erklæring ligger utenfor fysisk fatteevne; og saaledes finder vi at Johannes i korthet erklærer at Gud er alt, i et velkjendt vers i evangeliet, et vers som endnu aldrig er blitt oversat slik som det er skrevet. „Ingen har nogensinde seet Gud; den enbaarne Søn, som er i Faderens skjød, han har forklaret ham.“ Men i den oprindelige græske tekst er der i dette vers ikke noget ord som svarer til ordet søn, men ordet Gud gjentas, saa at erklæringen egentlig lyder: „Ingen har nogensinde seet Gud; Gud, ene-baarne, som er i Faderens skjød, han

hath declared him." It would be difficult to have more distinctly stated the fact of the allness of God in more direct language, and the whole statement agrees perfectly with the explanation of Mrs. Eddy, on page 19 of "No and Yes," when she writes: "God is infinite. He is neither a limited mind nor a limited body. God is Love; and Love is Principle, not person. What the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." To accept God as the First Cause of all things is, consequently, absolutely Christian, and, equally absolutely, scientific. What follows is to discover whether it is possible to know God, not only as a Christian would admit it is possible to know Him, but in the scientific sense that a scientist would demand that He should be known as the First Cause and, consequently, as the Principle of all things.

It is a maxim of many natural scientists that science relates solely to secondary causes or physical facts, while primary or spiritual causes are beyond the range of human speculation. Such a contention is not merely scientifically preposterous, it is untenable from a religious standpoint, inasmuch as it places a limit not only to human knowledge, but to something far more impossible to gage—a man's spiritual perception. It is, indeed, as it is easy to show, in flagrant opposition to the teaching of the New Testament.

har forklaret ham.“ Det vilde være vanskelig at faa uttrykt at Gud er alt med større tydelighet eller med renere ord, og den hele erklæring stemmer fuldstændig overens med Mrs. Eddy's forklaring paa side 19 i „No and Yes“, hvor hun skriver: „Gud er uendelig. Han er hverken et begrænset sind eller et begrænset legeme. Gud er Kjærlighet, og Kjærlighet er Princip, ikke person. Hvad den uendeliges person er, vet vi ikke, men med taknemmelighet og kjærlighet er vi os bevisst at dette Høieste Væsen er Fader.“ At akseptere Gud som alle tings Ophav er derfor absolut kristent og likesaa absolut videnskabelig. Hvad det nu gjælder er at vise hvorvidt det er mulig at kjende Gud, ikke bare paa den maate som en kristen vil indrømme at det er mulig at kjende Ham, men i den videnskabelige forstand, slik som en videnskapsmand vilde kræve at man skulde komme til kundskap om Ham som Livsophavet, og følgelig som Princippet i alle ting.

Mange naturvidenskapsmænd hylder den grundsætning at videnskapen kun har at gjøre med sekundære aarsaker eller fysiske kjendsgjæringer, mens grundsaken eller aandelige aarsaker ligger utenfor mennesketænknings omraade. En saadan paastand er ikke alene videnskabelig urimelig, men den er uholdbar fra et religiøst standpunkt, eftersom den sætter grænser, ikke alene for menneskelig kundskap, men for noget som er langt mere umulig at maale—et menneskes aandelige erkjendelsesevne. Ja det staar som man let nok kan vise, i aabenbar strid med hvad det nye

In the epistles of Peter as well as those of Paul there is an expression translated knowledge of God (*ἐπίγνωσις τοῦ θεοῦ*), but which should of course be translated full or exact knowledge of God. It is obvious from this that the early Christians, so far from regarding an exact knowledge of spiritual truth as an impossibility, regarded it as the most natural thing in the world. This, it need not be said, is the view of the writer of the fourth gospel, who speaks throughout of "the truth" and of "truth" in a way which is completely lost in the translation. This is peculiarly noticeable in the famous scene in Pilate's judgment hall, where Jesus told the Roman that "every one that is of the truth heareth my voice," a declaration which drew from the governor the half wearied, half contemptuous, and wholly cynical demand, "What is truth?"

The truth alluded to by Jesus was something completely beyond the spiritual apprehension of Pilate. The Roman world, of which the governor was a typical expression, was materialistic to its dregs, and had little belief in anything outside the radius of the five senses. Juvenal's famous sentence had not yet been written, but none the less, in every act and thought, Rome echoed in advance the words, "*Orandum est, ut sit mens sana in corpore sano*" (A healthy mind in a healthy body is a thing to be prayed for). In spite of this, the underlying sense of justice in the man's mind revolted against the manifest malice of the accusers of Jesus, and it is possible to catch the

testamente lærer. I Peter's breve, saavel som i Pauli breve, forekommer der et uttryk som oversættes med kjendskap til Gud (*ἐπίγνωσις τοῦ θεοῦ*), men som naturligvis skulde oversættes fuldstændig eller nøiagtig kundskab om Gud. Det fremgaar herav med stor tydelighed at de første kristne, saa langt fra at betragte en nøiagtig kundskab om aandelig sandhet som en umulighed ansaa det som den naturligste ting i verden. Det er neppe nødvendig at tilføie at denne opfatning næredes av ham som skrev det fjerde evangelium, som hele tiden taler om „sandheten“ og „sandhet“ paa en maate som absolut ikke kommer frem i oversættelsen. Et særlig bemærkelsesværdig tilfælde av dette er den berømte scene i Pilati borg, da Jesus sa til romeren: „Hver den, som er av sandheden, hører min røst“, en erklæring som fremkaldte det halvt trætte, halvt foragtelige og helt kyniske spørsmaal fra landshøvdingen: „Hvad er sandhed?“

Den sandhet Jesus hentydet til var noget som laa helt utenfor Pilati aandelige fatteevne. Den romerske verden som landshøvdingen var en typisk repræsentant for var materialistisk til sidste trevl, og hadde liten tro paa noget utenfor de fem sansers radius. Juvenals berømte sætning var endnu uskrevet, men ikke destomindre gjenglød paa forhaand i hver handling og tanke fra Rom „*Orandum est, ut sit mens sana in corpore sano*“ (et sundt sind i et sundt legeme er det man bør be om). Til trods herfor gjorde den underliggende retfærdighetssans i mandens sind oprør mot den aabenbare ondskap hos Jesu anklagere, og vi



ring of concentrated contempt and passion in his words: "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

#### THE CHRIST

What Jesus had done was something Pilate himself would have been incapable of appreciating. He had come fulfilling the prophecies of the prophets with respect to the spirituality of the Christ, instead of fulfilling the views of the Jewish hierarchy with respect to a temporal ruler, some greater David or more successful Judas Maccabeus. The distinction between the two goes back to the time of Abraham, back to the struggle of Moses with the people in the peninsula of Sinai, back to the battle of Samuel against the institution of kingship, back throughout all the efforts of the kings to materialize the monotheism of the true religion of Israel. Abraham, Philo said, had been named "the Friend of God," because he was the first man to perceive that there was only one First Cause, God, and that a spiritual cause, and so Abraham became the father of the monotheism of Israel. He came out from the land of many gods, and put aside, to a large extent, the old forms of material worship in order that he and his descendants might worship in a more spiritual manner. This was Abraham's vision of the Christ, and of it Jesus himself said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." The ideal of Abraham was carried on by Isaac and by Jacob, and it was after that

opfanger den dag idag tonen av foragt og vrede i hans ord: „Er jeg en jøde? Dit folk og ypperstepresterne har overgivet dig til mig; hvad er det, du har gjort?“

#### KRISTUS

Hvad Jesus hadde gjort var noget Pilatus selv vilde været inkompetent til at bedømme. Han var kommet og hadde opfyldt profetenes spaadomme om Kristi aandelighet, istendenfor at opfylde det jødiske hierarkis forventninger om en jødisk hersker, en der skulde være større end David eller en vældigere seierherre end Judas Makkabæus. En skjellen mellem disse to kan vi forfølge helt tilbake til Abrahams tid, tilbake til Moses' kamp med folket paa halvøen Sinai, tilbake til Samuels kamp mot opprettelse av kongeværdigheten, ned gjennom de tider da kongerne forsøkte at materialisere Israels sande religions mono-teisme. Abraham, sa Philo, var blit kaldt Guds ven, fordi han var det første menneske som saa at der kun var én Første Aarsak, Gud, og at den Første Aarsak var aandelig, og saaledes blev Abraham fader til Israels monoteisme. Han forlot det land hvor de dyrket mange guder, og for en stor del avla han de gamle materielle maater at tilbe paa, for at han og hans efterkommere skulde kunne tilbe paa en mere aandelig maate. Dette var hvad Abraham saa av Kristus, og herom sa Jesus selv: „Abraham, eders fader, frydede sig til at se min dag; og han saa den og glædede sig.“ Abrahams ideal bevaredes hos Isak og Jakob, og det var efter at Jakob under hin natlige

midnight struggle on the banks of the brook of Jabbok, during which Jacob had held fast to the angel, to his vision of the Christ, that he was named Israel, for as a prince he had prevailed. From that time forth, the descendants of Abraham were known as the children of Israel, as those who adhered to this vision of a purer and more spiritual monotheism among the polytheistic tribes still following the old idolatrous practices. It was the struggle of the patriarchs and the prophets to maintain this purity of worship which constituted the vital element of the Israelitish religion in the centuries that followed. The greatest factor, however, in maintaining it was, perhaps, the action of Samuel in establishing the schools of the prophets. Out of the schools of the prophets, in the following centuries, came those wonderful proclaimers of the truth, who, like Elisha, Elijah, and Isaiah in the moment of the glory of Judah and Israel, or like Ezekiel and Jeremiah, in the days of its fall, held fast, in face of all difficulties and all dangers, to the vision of Abraham and Isaac and Jacob, seeing always what was hidden from the gross materiality of the people, "the chariots of Israel, and the horsemen thereof." It was Abraham who turned aside from the worship of the zigurat, and who, for the sacrifices of Moloch, substituted the sacrifice of animals. It was Moses who bound the materiality of the people in the iron shackles of the law, and who, from the summit of Pisgah, saw the land into which his people were about to pass. It was Isaiah who in that land called on the people to put away their material offerings, and to substitute pure hearts for burnt sacrifice. It was the Baptist who called upon them to submit to the baptism

kamp ved Jabboks vadested hadde holdt fast ved engelen, ved hvad han hadde set av Kristus, at han blev kaldt Israel, fordi han hadde kjæmpet og faat overhaand. Fra den tid av kaldtes Abrahams efterkommere Israels barn, hvilket betegnet dem som holdt fast ved denne erkjendelse av en renere og mere aandelig monoteisme midt blandt de polyteiske stammer som endnu bibeholdt avgudsdyrkelsens skikker. Patriarkene og profetene kjæmpet for at bevare denne renhet i gudsdyrkelsen, sjælen i den israelitiske religion gjennem de aarhundreder som fulgte. Men det er mulig at hvad Samuel gjorde da han oprettet profetskolene blev den mægtigste faktor til monoteismens bevarelse. Fra profetskolene kom i de paafølgende aarhundreder slike vidunderlige sandhetsforkyndere som Elisa, Elias og Esaias under Judas og Israels storhetstid eller lik Ezekiel og Jeremias i deres forfaldstid, mænd som trods alle vanskeligheter og farer holdt fast ved Abrahams, Isaks og Jakobs syn og altid saa det som var skjult for folkets dype materialisme „Israels vogne og ryttere“. Det var Abraham som vendte sig bort fra ziguratdyrkelsen og som istedenfor molochofringene indførte ofringen av dyr. Det var Moses som la folkets materialisme i lovens baand og tvang, og som fra Pisgas top skuet det land, som hans folk var ifærd med at drage ind i. Det var Esaias som i dette land talte til folket og tilholdt dem at avskaffe sine materielle ofringer og rense sine hjerter heller end at ofre brændoffere. Det var Johannes den døper som bød dem at la sig døpe med renselsens daab.

of purity. It was Jesus of Nazareth who at length showed them the full vision of the Christ, and so gave the children of Israel a new name, and made it possible for Paul to write to the Galatians: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." To Caiaphas and to Paul the promise constituted very different things, for to Paul the promise was fulfilled in Jesus the Christ. The crime of Jesus, in the eyes of the hierarchy, was that he had shown that causation was spiritual and not material, and that the expression of this causation, foretold by the prophets and looked forward to by the people as the Messiah, was not a greater than Solomon, coming to drive the Romans from Judæa, but the healer, "despised and rejected of men," in whom the vision of the Christ, dimly perceived by Abraham and treasured by the patriarchs and prophets, was at length glowing "full orb'd in spiritual understanding" (Science and Health, p. 298).

We know little of the childhood of Jesus, except that even during that childhood he was about his Father's business. When in the gospel narratives

Det var Jesus av Nazaret som tilslut viste dem den fulde aabenbaring av Kristus, og som gav Israels barn et nyt navn, og gjorde det mulig for Paulus at skrive til Galaterne: „Her er ikke jøde eller græker, her er ikke træl eller fri, her er ikke mand og kvinde, ti I er alle én i Kristus Jesus. Men hører I Kristus til, da er I jo Abrahams æt, arvinger efter løftet.“ Hvad Kaifas forstod med løftet og hvad Paulus forstod med det var to høist forskjellige ting, ti for Paulus var løftet opfyldt i Jesus den Kristus. Det som Jesus hadde gjort og som i hierarkiets øine var en forbrydelse, var at han hadde vist at skaberkraften var aandelig og ikke materiel, og at dens tolker, hvis komme profetene hadde forutsagt og som var den Messias folket ventet paa, ikke var en ny og større Salomo som skulde komme og drive romerne ut av Judæa, men folkets læge, foragtet og forlatt av mænd, i hvem Kristus-aabenbaringen som Abraham skimtet og som blev bevart av patriarkene og profetene, tilslut straalte „i sin fulde glans i aandelig forstaaelse“ (Science and Health, s. 298).

Vi vet litet om Jesu barndom, undtagen at han selv i sine barnedage „var i sin Faders Hus“.\* Naar vi

\* Oversætterens anmerkning—Lukas 2 Kap. 49. „Vidste I ikke, at jeg maa være i min Faders Hus“—er saaledes oversat i den engelske Bibel: „Wist ye not that I must be about my Father's business“ og i den ordrette oversættelse av Robert Young, LL.D., „Did ye not know that in the things of my Father it behoveth me to be.“ Den norske oversættelse indebærer en fare for at Jesu svar kunde forstaaes at referere til templet i Jerusalem, istedenfor at hans tankeliv og handlinger var uadskillelig knyttet til Gudsbevisstheden.

he steps suddenly into view, it is already as a teacher. The three short years of his ministry were devoted to the demonstration of the truth, the knowledge of which he had acquired and was acquiring. In the temptations, from whatever point of view they may be considered, he proved the nothingness of matter and the allness of Spirit. In the first, he learned that life was God-given and God-sustained; in the second, that the salvation of humanity could not be wrought by any appeal to its emotions, or by a performance of acts aimed at arousing sensationalism rather than the destruction of sin; while in the third, he showed that the world had nothing to offer, and that the peace of God was not gained by the gratification of human ambition and power. The way to save the world, he insisted from the very first, was, in the words of Wyclif's noble translation of the gospel of Luke, "to zeue science and helthe to his puple: in to remys-sioun of hir synnes." Thus, when John sent his disciples to him to ask if he was the Christ, he pointed not so much to his teaching as to his demonstration of that teaching, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." It was not by the human mind, but through the divine Mind reflected in him, that those demonstrations were wrought, and as the reflection became more and more perfect, the human Jesus gave place more and more to the Christ. He healed the sick through his knowledge of the Christ,

pludselig lærer ham at kjende i evangelieberetningene er han allerede lærer. De tre korte aar han fuldendte sin mission i, var viet demonstrationen av den sandhet som han kjendte og som han kom til stedse klarere kundskap om. I fristelserne, hvordan man saa end ser paa disse, beviste han at materien er intet, og Aand alt. I den første fristelse lærte han at livet hadde sit utspring i Gud og blev opholdt av Gud; i den anden at menneskeslegtens frelse ikke kunde opnaaes gjennom appel til menneskenes følelser eller ved at utføre bedrifter i den hensigt at vække sensation istedenfor at tilintetgjøre synd; mens han i den tredie viste at verden ikke hadde noget at by, og at Guds fred ikke kunde findes ved at tilfredsstille menneskelig ærgjerrighet og magt. Like fra først av fremholdt han sterkt at for at frelse verden maatte han, som Wyclif saa vakkert oversætter det i Lukas' evangelium „vise sit folk videnskap og helse, til deres synders forlatelse“. Da saaledes Johannes sendte sine disipler til ham for at spørre om han var Kristus, henviste han ikke saa meget til sin lære som til sin demonstration av denne lære: „Blinde ser og halte gaar, spedalske renses og døve hører og døde staar op, og evangeliet forkyndes for fattige.“ Det var ikke i kraft av det menneskelige sind, men ved det guddommelige Sind som var gjenspeilet i ham, at disse demonstrationer blev utført, og eftersom gjenspeilingen blev mere og mere fuldkommen, veg den menneskelige Jesus mere og mere pladsen for Kristus. Han helbredet de syke i kraft av sin Kristus-kundskap,



of the absolute truth, the understanding of which, he told his disciples, would make the world free; and so perfect was this knowledge that as he went among the crowds, or along the streets lined with the sufferers who had been carried in from the country, he healed them with a word. Other disciples of his, in all ages, have healed the sick, with varying degrees of success. He alone, standing in the mouth of the tomb, in the garden of Bethany, could cry, "Lazarus, come forth," because he alone could say, "I knew that thou hearest me always." It was thus in his other miracles that he showed the utter nothingness of matter. Only a man who understood completely that substance was spiritual and not material could have fed the multitudes on the banks above the sea of Galilee; only a man who knew the powerlessness of evil as expressed in its material passions could have said to the waves and the winds, "Peace, be still;" only a man, in short, who had completely fathomed the mystery of material creation and the reality of spiritual causation could have come to the disciples walking on the waters, and carried the boat to the shore, to the annihilation of the theory of space. In all these demonstrations, or miracles as the world terms them, the dynamic force, if the phrase can be used, was his knowledge of the absolute truth, that is, of the Christ. Yet the moment did not come for him to give the final expression to this knowledge, in what Mrs. Eddy has termed the

sin kundskap om den absolute sandhet, den forstaaelse som han sa til sine disipler vilde frigjøre verden, og saa fuldkommen var denne kundskap, at som han gik der midt iblandt mængden eller gjennom gater hvor der paa begge sider laa syke og lidende som var baaret derind fra landet rundt omkring, helbredet han dem med et ord. I alle tider har der været Kristi disipler som har helbredet de syke med mere og mindre fuldkomment resultat. Han alene kunde staa foran indgangen til graven i Betanias have og rope: „Lasarus kom ud“, fordi han alene kunde si: „Jeg vidste jo, at du altid hører mig.“ Det var i kraft herav at han i sine andre mirakler viste at materien absolut intet var. Den mand alene som fuldt ut forstod at substans var aandelig og ikke materiel kunde ha møttet folket ved Galilæasøens bredd; den mand alene som visste at det onde og dets utslag i materiel lidenskap og raseri var magtesløst kunde ha sagt til bølgene og stormen: „Ti, vær stille“; kort sagt, kun den mand som forstod tilbunds materiel skabelses gaade, og den virkelige, sande aandelige skaberkraft kunde ha kommet gaaende over bølgene til disiplene og ført baaten til land og dermed levere bevis for ugyldigheten av teorien om rum og avstand. Den dynamiske kraft, hvis man kan bruke det uttrykk, i alle disse demonstrationer, eller mirakler som verden kalder dem, var hans kundskap om den absolute sandhet, det vil si om Kristus. Dog først hin nat da han stod i Getsemanes have og sa: „Denne verdens fyrste kommer, men han har intet i mig“, først da var øie-

crowning miracle of the crucifixion (see *Science and Health*, p. 117), until the night when, standing in the garden of Gethsemane, he declared, "The prince of this world cometh, and hath nothing in me." Three days later, when he walked, the risen Saviour, in the garden of Joseph of Arimathea, he was mistaken by the Magdalen for the gardener, nor was he known to the disciples walking to Emmaus, save when their spiritual perception broke into a purer flame in the breaking of bread. The human Jesus vanishing in the Christ was imperceptible to the gross materialism of the Roman soldiers who guarded the tomb, or to the Jewish doctors of the Sanhedrin. Never after the triumphant struggle on Calvary was Jesus of Nazareth seen by any human being whose spiritual sense had not been roused into activity. Then, finally, there came a moment, on the mountain in Galilee, when he vanished even from the sight of his own disciples, bidding them, in his last words, to teach the world to observe all things he had commanded them, for the Christ would be with them alway, "even unto the end of the world."

#### THE MIRACLES

"Jesus of Nazareth," writes Mrs. Eddy on page 313 of *Science and Health*, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." The gospels proclaim this fact from the first chapter of Matthew to the last chapter of John, yet the world has got so accustomed to contrasting science

blikket kommet for ham til at gi sit sidste vidnesbyrd om sin kundskap i det som Mrs. Eddy har kaldt undrenes under: korsfæstelsen. (Se Science and Health, s. 117.) Tre dage senere, da han vandret i Josef av Arimatæas have som den opstandne Frelser, tok Magdalena ham for at være urtegaardsmanden og heller ikke de to disipler paa vei til Emmaus kjendte ham igjen, førend deres aandelige fatteevne opklartès yderligere da han brøt brødet. Den menneskelige Jesus som forsvandt i Kristus, var usynlig for den raa materialisme hos de romerske soldater, som bevogtet graven, og for de lærde i jødernes høie raad. Ingen gang efter den seirrike kamp paa Golgata blev Jesus av Nazaret set av noget menneskelig væsen, hos hvem den aandelige sans ikke var vakt tillive. Saa kom tilslut paa berget i Galilæa et øieblik da han forsvandt selv for sine egne disiplers øine, og hans sidste ord var at de skulde lære verden at holde alt hvad han hadde befalt dem, ti Kristus vilde være med dem „alle dage indtil verdens ende“.

## MIRAKLENE

„Jesus av Nazaret“ skriver Mrs. Eddy paa side 818 i Science and Health, „var det mest videnskabelige menneske som nogensinde har vandret paa jorden. Han saa dypere end til tingenes materielle overflate og fandt den aandelige aarsak.“ Evangelie-ne vidner om dette faktum fra det første kapitel hos Mattæus til det sidste hos Johannes, og dog har verden vænnet sig saa til at se paa videnskap og

with revelation as to be almost alarmed when it sees the fact plainly stated, and shrinks from it as if it were blasphemy. The scientific wonders of today none the less appear insignificant when compared with the wonders of the gospels, and the readers of the gospels are brought face to face with the fact, either that the record is a true one, or else that the whole Christian religion is a house built upon the sand. It is only necessary to conceive for a moment what Jesus did in order to see that the miracles of modern science pale before it. He healed, instantaneously and without failure, every known disease; he raised the dead; he fed five thousand Galileans with five loaves and two fishes; he walked on the water; he stilled the tempest; he carried the ship instantaneously across the lake; he found the tribute money in the fish's mouth; and he raised himself after the crucifixion. The world, faced by this list of miracles, meets them in two ways. That part of it which is Christian, describes them as the works of God, meaning Jesus; that part which is not Christian, dismisses them as myths.

Now, the standpoint that the miracles are myths is an intelligible one so far as it goes, but it is vitiated by the simple fact that those who so describe them absolutely decline to test them by the only means which give them any right to be heard on the subject. The natural scientist who says quite frankly that scientific demonstration is confined to secondary causes or physical facts, while primary causes or spiritual facts are in the nature of unprovable assumptions, is

aabenbaring som motsætninger, at den blir næsten ræd naar den ser dette faktum erklært med rene ord, og viker tilbake for det som om det var blasfemi. Vore dages videnskabelige undere blir allikevel smaating sammenlignet med evangeliene undere, og de som læser evangeliene kommer ansigt til ansigt med det faktum, at enten er beretningene sande, eller ogsaa er hele den kristne religion et hus bygget paa sand. Man behøver bare at tænke et øieblik paa hvad Jesus gjorde, for at se at den moderne videnskaps mirakler blegner ved siden av det. Han helbredet øieblikkelig og ufeilbarlig al slags sygdom; han opvakte de døde, han mættet fem tusen galilæere med fem brød og to fiske, han gik paa vandet, han stillet stormen, han førte skibet over sjøen i et øieblik, han fandt skattens mynt i fiskens mund, og han opreiste sig selv efter korsfæstelsen. Naar verden stilles overfor denne række av mirakler, møter den dem paa to maater. Den kristne verden kalder dem Guds gjerninger og mener dermed Jesu gjerninger; de ikke-kristne slaar dem av tanke som myter.

Nu, det standpunkt at miraklene er myter er for saavidt forstaaelig, men det taper sin gyldighet derved at de som hævder det, absolut negter at prøve miraklene paa den eneste maate som gir dem noget krav paa at høres angaaende saken. Naturforskere som ganske liketil sier at videnskabelig demonstration indskrænker sig til sekundære aarsaker eller fysiske fakta, mens primære aarsaker eller aandelige fakta er antagelser som ikke lar sig bevise, gjør sig

guilty of the most unscientific process of reasoning in the world, that is to say, of begging the question. If you decide that certain phenomena are ridiculous, and are palpably mythical simply because they are contrary to experience, you are not merely assuming a standpoint which cannot be logically maintained, but you are denying the whole scientific experience of humanity. It is the precise argument by which the savage of today might dispose of the aeroplane or the telephone, and if the scientific thinkers of the past had acted logically upon it, the telephone and the aeroplane would be unknown today. This was the ground taken by Huxley himself in his famous criticism of Hume's view of miracles. Hume had described a miracle as a "violation of a law of nature by an interposition of the Deity." Huxley tore the definition into shreds. To begin with, he pointed out, a violated law never had been a law; and to end with, to declare that the observation of phenomena contrary to human experience was violation of law, even if such a thing were possible, was absurd, and would mean the extinction of scientific discovery. Instead, therefore, of describing such things as miracles, or dismissing them as myths, the scientific man should regard them as unexplained phenomena, and devote himself to the attempt to elucidate the causes. When, consequently, the natural scientist dismisses spiritual phenomena as unprovable assumptions, he reduces himself to a rather lower intellectual plane than the fox hunting squire who demanded of Stephenson

skyldig i verdens mindst videnskabelige maate at ræsonnere paa, nemlig at gaa utenom saken. Dersom du anser det som givet at visse fænomener er latterlige og selvfølgelig er bare sagn, simpelthen fordi de staar i strid med erfaring, saa ikke alene indtar du et standpunkt som ikke lar sig logisk forsvare, men du fornægter hele menneskenes videnskabelige erfaring. Det er akkurat samme argument hvormed de vilde folkeslag i vore dage kunde erklære aeroplanet eller telefonen for umulig, og hvis fortidens videnskabelige tænkere hadde handlet logisk efter det, vilde telefonen og aeroplanet været ukjendt idag. Det var dette standpunkt Huxley tok i sin berømte kritik over Hume's syn paa mirakler. Hume hadde beskrevet et mirakel som „en overtrædelse av en naturlov ved en indgripen fra Guddommens side“. Huxley sønderlemmet definitionen. For det første bemerket han, har en overtraadt lov aldrig været nogen lov; og for det andet at si om et fænomen, der staar i strid med menneskelig erfaring, at det er en overtrædelse av lov, selv om en saadan ting var mulig, er absurd, og vilde føre til ophør av videnskabelig opdagelse. Istedenfor at betegne slike ting som mirakler eller vise dem fra sig som sagn, skulde en videnskabelig mand se paa dem som fænomener man endnu ikke har fundet forklaring til, og gi sig ikast med at forsøke at komme til klarhet over aarsakene. Følgelig, naar naturforskeren viser fra sig aandelige fænomener som antagelser der ikke lar sig bevise, gaar han ned til et kanske lavere intellektuelt plan end rævejægeren som



what would happen if the "Rocket" met a cow on the line.

The teaching of the unreality of matter in Christian Science constitutes, of course, an idealism completely different from the idealism of natural science or philosophy. It denies the reality not only of the material phenomena, but of the noumenon of mind attributed to it in the philosophy of Berkeley, or the noumenon of energy attributed to it in modern natural science. In order, however, to prove that it is not scientific, it is necessary to do something more than ignore it. It is necessary to accept its premises, to follow the lines laid down for its demonstration, and patiently to watch and record the effects of such a procedure.

The standpoint of the orthodox opponents of Christian Science is even more impossible. Even if Jesus were God, the argument that the miracles were only possible to him as God, will not apply, for the simple reason that in each of the first, second, and fourth gospels he distinctly declared, speaking not of himself and his immediate disciples alone, nor of any particular time or any particular place, but, on the contrary, of his disciples in all countries and at all times, that they would be able to perform his works. The words of the gospel of John are sufficiently explicit on this subject to silence all argument:

spurte\* Stephenson hvad som vilde ske hvis „the Rocket“ møtte en ko paa linjen.

Hvad Christian Science lærer angaaende materiens uvirkelighet utgjør selvfølgelig en idealisme vidt forskjellig fra naturvidenskapens og filosofiens idealisme. Den benægter realiteten, ikke alene i de materielle fænomener, men ogsaa i det sind som Berkeley's filosofi gir som deres numenon, eller energien, som moderne naturvidenskap gir som deres numenon. For at bevise at denne lære ikke er videnskabelig er det imidlertid nødvendig at gjøre noget mere end bare at ignorere den. Det er nødvendig at akseptere dens premisser, følge dens regler for demonstration, og taalmodig, iagttå og notere virkningene av saadan fremgangsmaate.

De ortodokse motstandere av Christian Science indtar et endda umuligere standpunkt. Selv om Jesus var Gud, vilde det argument at miraklene kun var mulige for ham som Gud ikke kunne gjælde, av den simple grund at baade i første, andet og fjerde evangelium erklærer han tydelig, ikke om sig selv og sine umiddelbare disipler alene, heller ikke om nogen bestemt tid eller noget bestemt sted, men tvertimot om sine disipler i alle lande og til alle tider, at de skulde kunne utføre hans gjerninger. Ordene om dette emne i Johannes' evangelium er tydelige nok til at bringe

\* Oversætterens anmerkning—I den parlamentariske kommission der skulde indgi indstilling, hvorvidt tillatelse til bygning av den første jernbane burde gis, sat en godseier hvis varmeste interesse formodentlig var rævejagt. „Rocket“ var navnet paa det første lokomotiv.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In those words, Jesus made it perfectly plain to the entire world that a claim to Christianity could be substantiated only in the proportion in which the works which he had done were demonstrated by the claimant.

#### THE IDEALISM OF CHRISTIAN SCIENCE

The idealism of Christian Science is the idealism preached by Jesus. It coincides with the idealism of the philosopher and the natural scientist in so far as it concedes that material phenomena are the subjective conditions of the mortal mind of the first, or the result of that which the second describes as energy. Beyond this, it separates itself utterly and fundamentally from these two schools, and insists that the mortal mind of the one and the energy of the other are themselves the very negations of that divine Mind, or Principle, termed God, which is the First Cause of all things, and which, being itself Spirit, has produced nothing but spiritual phenomena. It does not say that the physical phenomena appreciable by the human senses represent nothing at all, but it does say that these phenomena are temporary misconceptions formed by the human senses of phenomena which are themselves spiritual and eternal. The truth, the knowledge of which Jesus said would make men free, has been shown not to have been the mere relative human conception of truth which Pilate confounded

ethvert argument til taushet: „Den som tror paa mig, han skal ogsaa gjøre de gjerninger jeg gjør, og han skal gjøre større end disse; ti jeg gaar til min Fader.“ Med disse ord gjorde Jesus det fuldstændig klart for hele verden at de som gjør krav paa at være kristne kun kan godtgjøre sit krav i den utstrækning hvori de utfører hans gjerninger.

#### CHRISTIAN SCIENCE'S IDEALISME

Christian Science's idealisme er den idealisme Jesus forkyndte. Den falder sammen med filosofens og naturforskerens idealisme for saavidt som den indrømmer at materielle fænomener er de subjektive tilstande av det dødelige sind, slik som filosofen forstaar processen, eller resultatet av det som naturforkeren kalder energi. Men utover dette punkt skiller den sig helt og holdent fra disse to skoler, og hævder at det dødelige sind hos den ene og energien hos den anden netop er fornægtelserne av det guddommelige Sind eller Princip som kaldes Gud, som er alle tings Ophav, og som, da det selv er Aand, ikke har frembragt noget andet end aandelige fænomener. Den sier ikke at de fysiske fænomener som de menneskelige sanser kan opfatte slet ikke representerer noget, men den sier at disse fænomener er de menneskelige sansers timelige misopfatninger av fænomener, som i sig selv er aandelige og evige. Vi har vist at den sandhet som Jesus sa vilde gjøre menneskene fri, ikke var det blot relative, menneskelige sandhetsbegrep som Pilatus forvekslet den med, men den absolute Sandhet

with it, but the absolute Truth, or that which spiritually and eternally is. No knowledge could possibly be more scientific than this, and the only excuse that the natural scientist is able to produce for describing it as unscientific is the fact that it deals with primary causes instead of secondary. Definitions of the word science are numerous enough, and the critics of Christian Science commonly define it so as to exclude any consideration of primary causes.

#### DEFINITION OF SCIENCE

Fortunately, however, a definition of science, though it is not, of course, a definition to which a Christian Scientist could agree, is available in the delightfully unambiguous language of Huxley. Huxley defines it as the answer a man makes to the question, What do I know? Now the miracles of Jesus fulfil this definition of the Goliath of natural science exactly, and so silence once and for all the caviling of Mrs. Eddy's critics on their own ground. "Sneers," Mrs. Eddy writes on page 341 of *Science and Health*, "at the application of the word *Science* to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof." It has, she points out on page 135, been truly said that "Christianity must be Science, and Science must be Christianity, else one or the other is false and useless." Science is undoubtedly precisely what the epistles define it as, a full or exact knowledge of God, a

eller det som aandelig og evig er. Ingen kundskap kunde muligvis være mere videnskabelig end denne og den eneste undskyldning naturforskeren kan anføre for at betegne den som ikke videnskabelig er det faktum at den behandler primære aarsaker istedenfor sekundære. Der er nok av definitioner av ordet videnskap, og Christian Science's kritikere gir i almindelighet en definition som utelukker enhver betragtning av primære aarsaker.

## DEFINITION AV VIDENSKAP

Heldigvis har vi imidlertid en definition av videnskap i Huxley's saa deilig utvetydige sprog, skjønt det naturligvis ikke er en definition som en Christian Scientist kan slutte sig til. Huxley definerer det som det svar et menneske gir paa spørsmålet: Hvad vet jeg? Nu, Jesu mirakler opfylder nøiagtig denne definition git av naturvidenskabens Goliat, og saaledes blir Mrs. Eddy's kritikere møtt og avvæbnet paa sin egen mark. Paa side 341 i Science and Health skriver Mrs. Eddy: „Haan over anvendelsen av ordet *Videnskap* om kristendommen kan ikke hindre at det er videnskabelig som er basert paa guddommelig Princip, demonstreret ifølge en guddommelig, fastslaat regel, og underkastet bevis.“ Man har med sandhet sagt, bemerker hun, paa side 135, at „kristendommen maa være Videnskap og Videnskapen maa være kristendom, ellers er den ene eller den anden usand og unyttig.“ Videnskap er utvilsomt akkurat hvad epistlene definerer den som, en fuldstændig eller nøiagtig kundskap

knowledge of absolute Truth. None the less, on the showing of Huxley himself, the miracles of Jesus were scientific, from the standpoint of natural science, inasmuch as they constituted the answer he made to the educated materialism of the scribes and Pharisees, and the ignorant materialism of "the common people" as to what he knew of God. He came over the Galilean hills and along the Jordan valley, halting in the villages and towns, on the lake shores, and in the temple courts, to preach that marvelous gospel, or good news, that the kingdom of God was at hand, that the kingdom of heaven was in men's midst. The kingdom of God was at hand, because it was not lost beyond the Galilean clouds; the kingdom of heaven was in men's midst, because if they could only have learned to say to the material mountains about them, "Be thou removed," it would have been so, and where the material evidence of the physical senses had been, there would have become visible the spiritual reality to which those senses were unable to penetrate. When, however, these very material senses revolted from the spiritual truths offered to them, he took the scientific course of demonstrating "what he knew," telling his hearers that, if they could not believe for the words' sake, they must believe for the very works' sake. And so he healed the sick, and raised the dead, and walked upon the water, only to hear the educated materialism of the Pharisees vent itself in the malicious suggestion that he cast out devils through Beelzebub, and to hear the ignorant masses demand the life of Barabbas at the hands of Pilate. So determined were they,

om Gud, en kundskap om absolut Sandhet. Ikke desto mindre var, selv ifølge Huxley's definition, Jesu mirakler videnskabelige fra naturvidenskapens standpunkt, eftersom det var det svar han gav til de skriftlærdes og farisæernes dannede materialisme og til folkets uvidende materialisme angaaende hvad han visste om Gud. Han kom over Galilæas høider og langs Jordans dal, stanset i landsbyer og byer, ved sjøens bred og i templets forgaarde, for at forkynde det vidunderlige evangelium eller den glade tidende, at Guds rike var kommet nær, at himmerikes rike var i menneskenes midte. Guds rike var nær, fordi det var ikke tapt bak Galilæas skyer, himmerikes rike var i menneskenes midte, fordi, hadde de bare lært at si til de materielle berge omkring sig: „Flyt dig“, saa hadde det skedd, og der hvor de fysiske sansers materielle vidnesbyrd hadde været, der vilde den aandelige virkelighet ha kommet tilsyne, den de fysiske sanser ikke kunde trænge ind til. Men da disse samme materielle sanser veg tilbake for de aandelige sandheter som blev dem budt, da optok han den videnskabelige metode at demonstrere „hvad han visste“, og sa til sine tilhørere, at dersom de ikke kunde tro for ordenes skyld, saa maatte de tro for selve gjerningenes skyld. Og saa helbredet han de syke, opvakte de døde og gik paa vandet, kun for at høre farisæernes skolaske materialisme faa avløp i den ondskapsfulde insinuation at han utdrev djævle ved Beelsebul, og for at høre den uvidende folkemasse fordre Barabbas benaadet av Pilatus. Saa fast bestemt var de paa



in the words of Mrs. Eddy, "to hold Spirit in the grasp of matter" (Science and Health, p. 28), that the man who gave his human life to free them was driven to declare that such would not believe though one rose from the dead.

#### LAW

That unless a man had ears to hear he would not hear, though one rose from the dead, Jesus himself proved repeatedly during his ministry. In spite of his repeated works of healing, in spite of the raising of the widow's son at Nain, of Lazarus, and of the daughter of Jairus, the people blindly followed the hierarchy in demanding the crucifixion from Pilate. Because he broke away from tradition and dead ceremonies, the people to whom that tradition and those ceremonies represented religion were roused into fury. They described him as a wine bibber and a glutton, they declared that he healed the sick through Beelzebub, and they even insisted that he had a devil. The whole of this storm of obloquy was roused by the fact that he put aside the law of the scribes for divine law, and that he disregarded the materialism of the Pharisees and Sadducees in order to teach humanity that there was only one cause, and that, because that cause was God, creation was spiritual and not material. What Jesus taught the little world of Palestine in which he lived, what, with that marvelous reliance on Truth which never deserted him, he declared would remain though heaven and earth should pass away, was the reign of law; but that law was not the law of Moses, was not the law of

„at holde Aanden i materiens vold“, for at bruke Mrs. Eddy's ord (Science and Health, s. 28) at han som gav sit menneskelige liv hen for at utfri dem dreves til at erklære at slike vilde ikke tro, selv om en opstod fra de døde.

## LOV

Jesus beviste selv gjentagne ganger under sit virke at medmindre en mand hadde øren at høre med vilde han ikke høre, selv om en opstod fra de døde. Tiltrods for de stadige helbredelser, tiltrods for at han opvækket enkens søn av Nain, Lasarus og Jairus' datter, fulgte folket blindt hierarkiet og krævet at Pilatus skulde fælde korsfæstelsesdommen. Fordi han brøt med traditionen og døde ceremonier, bragte han folket, for hvem denne tradition og disse ceremonier var religion, i raseri. De kaldte ham en dranker og fraadser, de sa at han helbredet de syke ved Beelsebul, de paastod endog at han var besat. Al denne skammelige bakvaskelse blev fremkaldt ved at han gjennom anvendelsen av Guds lov beviste magtesløsheten av de skriftlærdes lov, og at han negtet at respektere farisæernes og saducæernes materialisme, for at han kunde lære menneskeheten at der kun var én Aarsak, og at, fordi denne Aarsak var Gud, var skabningen aandelig og ikke materiel. Det som Jesus lærte i Palestinas lille verden, det som han med den vidunderlige tillid til Sandheten som aldrig svigtet ham, erklærte vilde bli staaende selv om himmel og jord forgik, det var lovens herredømme. Men det var ikke Mose lov, ikke

Rome, was not the law preached by generations of natural scientists since his time. It was the law of God. This law, he stated, using the ordinary metaphorical language of the day, in the words that there was but one Father, and so of course one cause, divine Mind; therefore, that as a thorn could not bring forth grapes, or thistles figs, so all that proceeded from that divine Mind must be spiritual and harmonious, unless divinity was inharmonious and material. The miracle was the expression of this law as made conceivable to the human senses. It was thus the demonstration of law; it was thus divinely natural, instead of being humanly supernatural. It is only necessary to refer to the text of the Greek Testament to make this definition clear. There are two words translated miracle in the New Testament, and neither of them have, or ever have had, any supernatural significance. The first word, *δύναμις*, means simply an act of power, so remarkable as to seem wonderful; the second word, *σημεῖον*, means simply a sign or a proof. The miracles of Jesus were wonderful, as all effects produced by a not understood cause are wonderful to the human senses, and they were also a sign or a proof of the truth of his teaching to those who saw them performed. "This beginning of his signs," reads the Revised Version, "did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him." Nothing could be clearer from this than that it was the demonstration of the truth of his teaching which caused the disciples in the first

Roms lov, ikke den lov som senere slegter av naturforskere forkyndte. Det var Guds lov. Denne lov fremsatte han med den tids billedlige sprog med de ord, at der kun var én Fader, og følgelig kun én aarsak, guddommelig Sind; at derfor likesom tornebusker ikke kunde bære druer eller tidsler fiken, saa maatte alt som utgik av dette guddommelige Sind være aandelig og harmonisk, medmindre guddommen var disharmonisk og materiel. Miraklet var det ydre uttryk for denne lov gjort fattelig for de menneskelige sanser. Det var saaledes demonstrationen av lov, det var saaledes guddommelig naturlig istedenfor at være menneskelig overnaturlig. Denne definition fremgaar tilstrækkelig klart av teksten i det græske testamente. Der er to ord som er oversat med mirakel i det nye testamente, og ikke nogen av dem betegner eller har betegnet noget overnaturlig. Det første ord, *δύναμις*, betyr simpelthen en mægtig gjerning saa merkelig at den forekommer underfuld, det andet ord, *σημείον*, betyr simpelthen et tegn eller et bevis. Jesu mirakler var underfulde, likesom enhver virkning frembragt av en ikke forstaat aarsak er underfuld for de menneskelige sanser, og de var ogsaa for øienvidnerne et tegn eller bevis paa hans læres sandhet. „Denne begyndelse av sine tegn“ heter det i den nye engelske oversættelse, „gjorde Jesus i Kana i Galilæa og lagde for dagen sin herlighed, og hans discipler trodde paa ham.“ Intet fremgaar herav med større tydelighet end at det var demonstrationen av hans læres sandhet som først fik hans discipler til at tro paa ham isteden-

instance to believe on him, instead of merely believing him. From that moment they began to learn to understand the truth which was to make the world free, and in learning it to be able to demonstrate it themselves.

That knowledge was handed down in the early church, and became a natural part of its religion. We know from the works of the fathers that these miracles were considered a perfectly normal part of Christianity, and Jerome himself, in making the famous translation known as the Vulgate, substituted the words *virtus* and *signum* naturally and normally for the words in the Greek text. Later on, for these words he substituted the word *miraculum*, but the word *miraculum* had itself no supernatural significance, and was the common term used by the pagan thinkers to describe their scientific experiments. Meantime, the night of materialism, known as the dark ages, was falling upon Christendom. Only a few years after the crucifixion, James, in writing the epistle in which he declared that the prayer of faith would heal the sick, had also said that faith without works, theory without practice, was dead. Already he saw the tendency of the early church to rely on preaching without the "signs following," and the word sign not only means demonstration, but in the Greek is the actual word elsewhere translated miracle in the New Testament. In the gross and deadening atmosphere of the Roman empire, the struggle of Christianity for existence was fierce. Those, in the expressive phrase of Tertullian, were "the very dog-

for bare at tro ham. Fra dette øieblik av begyndte de at lære at forstaa den sandhet som skulde frigjøre verden, og eftersom de lærte, begyndte de selv at kunne demonstrere den.

Denne kundskap fortsattes gjennom overlevering i den første kristne kirke, og blev en naturlig del av dens religion. Vi vet av kirkefædrenes skrifter at disse mirakler blev betragtet som en fuldstændig normal del av kristendommen, og da Jerome utførte den berømte oversættelse, kjendt under navnet Vulgata, erstattet han ordene i den græske tekst naturlig og normalt med ordene *virtus* og *signum*. Senerehen erstattet han disse ord med ordet *miraculum*, men selv ordet *miraculum* betegnet ikke noget overnaturlig; det var det ord som hedenske tænkere i almindelighet benyttet for at betegne sine videnskabelige eksperimenter. Imidlertid faldt materialismens nat, eller det som vi kjender som de mørke tidsaldre, over kristenheten. Allerede nogen faa aar efter korsfæstelsen hadde Jakob, da han skrev det brev hvori han erklærte at troens bøn skulde frelse den syke, ogsaa sagt at tro uten gjerninger, teori uten praksis var død. Allerede han saa i den tidligere kristentid tendensen til at forlate sig paa ordets forkyndelse uten de „medfølgende tegu“, og ordet tegn betyr ikke alene demonstration, men er paa græsk netop det ord som andetsteds i det nye testamente er oversat med mirakel. I romervældets raa og sløvende atmosfære førte kristendommen en haard kamp for tilværelsen. Det var som Tertullian betegnende sier „forfølgelsens hunde-

days of persecution." By night the howls of the wild beasts broke the stillness of the Coliseum; by day, eighty thousand pitiless pagan faces watched in the arena the steadfastness of the Christians, which the philosophic Marcus Aurelius described as perversity. So long, however, as the persecution continued, Christianity was still preached with "signs following," even if in an ever decreasing ratio. The determination of Cæsar to take the church under his protection was the final blow. In making it powerful, he condemned it to weakness; in giving it riches, he reduced it to poverty. From the time of Constantine, the warning of James might have been replaced by the warning to the church at Sardis, "I know thy works, that thou hast a name that thou livest, and art dead."

MRS. EDDY

Sixteen centuries were to elapse before the "still small voice," proclaiming healing as an integral power of Christian life, was to be heard again. This does not mean that during all those centuries the power of God was not present to heal. Again, again, and again, men had risen who in brief moments of acute spiritual perception had brought healing to the sick, and stayed the hand of death. Such voices were, however, the voices of men crying in a wilderness of sin and suffering, which they themselves believed to be God-created. The consequence was that these miracles tended to convince men more completely that such healing was supernatural, and to confirm the world more strongly

dage". Om natten brøtes stilheten i Kolosseum av de vilde dyrs brølen; om dagen iagttok otti tusen ubarmhjertige hedenske ansigter de kristnes standhaftighet paa arenaen, en standhaftighet som den filosofiske Markus Aurelius kaldte forstokkethet. Saa længe forfølgelsen varte blev dog kristendommen fremdeles forkyndt med „medfølgende tegn“, om end i avtagende grad. Keiserens beslutning at ta kirken under sin beskyttelse var naadestøtet. Idet han gjorde den mægtig fordømte han den til svakhet, ved at gi den rigdom gjorde han den arm. Fra Konstantins tid kunde Jakob's advarsel været erstattet med advarselen til kirken i Sardis: „Jeg ved om dine gjerninger, at du har navn af at leve, og du er død.“

## MRS. EDDY

Seksten aarhundreder skulde hengaa, førend menneskeheten paany skulde høre den „stille sagte susen“ der forkynder at magten til at helbrede tilhører kristenlivets natur og væsen. Dette vil ikke si at Guds helbredende magt hadde været fraværende alle disse aarhundreder. Atter og atter hadde der fremtraadt mænd som i enkelte øieblikkes aandelige klarsyn hadde bragt helbredelse til de syke og stanset dødens haand. Men disse røster var røster fra mænd som ropte i en ørken av synd og lidelse, som de selv trodde Gud hadde skapt. Følgen var at disse mirakler bidrog til at overbevise menneskene end mere om at saadan helbredelse var overnaturlig, og til at befæste end yderligere verdens tro paa lidelse som sendt av



than ever in the belief of God-sent suffering and divine vengeance. The first person to break with this tradition, the first person to see the goodness of God and the divine law, not as an emotion, but as a scientific fact, was Mrs. Eddy. That was nearly half a century ago. The experience of healing came to Mrs. Eddy when she was at the point of death. In that experience she learned something that had been learned by the great religious figures of the past, by the patriarchs, and the prophets, and the long line of Christian workers, but she realized, in addition, something which had been hidden from these men, something which had been given to the world by Jesus and lost again, the fact which she has expressed, on page 286 of *Science and Health*, in these words: "Physical causation was put aside from first to last by this original man, Jesus. He knew that the divine Principle, Love, creates and governs all that is real." To learn this Science so as to be able to help the world became the object of her life. "I knew," she writes on page 109 of *Science and Health*, "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." The moment foretold by Emerson had come, the moment "when a faithful thinker, resolute to detach every object from personal relations,

Gud og guddommelig hjem søkelse. Den første som brøt med denne tradition, den første som saa Guds og den guddommelige lovs godhet, ikke som en følelses-sak, men som et videnskabelig faktum, var Mrs. Eddy. Det var for nu snart et halvt aarhundrede siden. Mrs. Eddy oplevet sin helbredelse da hun var like inde i døden. I denne oplevelse erfaret hun noget som tidligere tiders store religiøse skikkelser, patriarkene, profetene, og den lange række av Kristi arbeidere ogsaa hadde erfaret, men hun saa mere. Noget som hadde været skjult for disse mænd, noget som Jesus hadde skjænket verden, men som var gaat tapt igjen. Hun saa hvad hun i Science and Health side 286 uttrykker saaledes: „Fysisk kraft sattes ut av virksomhet fra først til sidst av dette sande menneske, Jesus. Han visste at det guddommelig Princip, Kjærlighet, skaper og styrer alt som er virkelig.“ At komme til at kjende denne Videnskap saaledes at hun kunde hjelpe verden blev hendes livs maal. „Jeg visste“, skriver hun paa side 109 i Science and Health, „at Princippet i al harmonisk Sindsvirksomhet er Gud, og at helbredelser blev utført i den kristne helbredelses første tid i kraft av hellig, opløftende tro; men jeg maatte kjende den Videnskap som laa til grund for denne helbredelse, og jeg vandt frem til absolute slutninger gjennom guddommelig aabenbaring, ræsonnement og demonstration.“ Det øieblik som Emerson hadde forutsagt var kommet, det øieblik „da en tro og ærlig tænker, med mot til at skille enhver ting ut fra alt personlig, og

and see it in the light of thought, shall at the same time kindle science with the fire of the holiest affection, then will God go forth anew into creation."

### LOVE

It is this question of Love, referred to both by Mrs. Eddy and by Emerson, to which any discussion of Christian Science must ultimately come. To attempt such a discussion thoroughly would be to examine the whole of the foundations and structure of Christian Science; here it must suffice to endeavor to point out why Mrs. Eddy writes, on page 275 of *Science and Health*, "God is Love, and therefore He is divine Principle." The Bible makes a complete distinction between the two Greek verbs translated to love. The one, *φιλέω*, is used admittedly with a distinct human signification; the other, *ἀγαπάω*, is more difficult to define; but Diessmann, than whom there is perhaps no better authority, insists that in the bastard Greek tongue, in which the New Testament is composed, and which became gradually the colloquial language of the Mediterranean, it had a "religious-ethical meaning." Now if this is tested by the text of the New Testament, it may be easier to arrive at an idea of Diessmann's meaning. The exceptions to the use of *ἀγαπάω* are few, and are nearly all marked by a personal relationship. The most remarkable instance of this occurs, of course, in the famous command of Jesus to feed his sheep, when after having twice addressed

se den i tankens lys, samtidig skal tænde videnskapsens flamme, med den helligste kjærlighets ild, da vil Gud atter aabenbare sig i skabelsen."

## KJÆRLIGHET

Det er spørgsmaalet om Kjærlighet, berørt baade av Mrs. Eddy og av Emerson, som enhver diskussion om Christian Science til syvende og sidst munder ut i. At opta en saadan diskussion grundig vilde være ensbetydende med at granske hele Christian Science, hvad den er og hvad den er bygget paa; vi maa her la os nøie med at forsøke at vise hvorfor Mrs. Eddy paa side 275 i Science and Health skriver: „Gud er Kjærlighet, og derfor er Han guddommelig Princip.“ Bibelen skjelner fuldstændig mellem de to græske verber som er oversat med at elske. Det ene *φιλέω* benyttes ifølge den almindelige opfatning i avgjort menneskelig betydning; det andet *ἀγαπάω* er vanskeligere at definere, men Diessmann, kanskje saa god en autoritet som nogen, hævder at paa det opblandede græsk som det nye testamente er skrevet paa og som efterhvert blev talesprog i Middelhavslandene, hadde det en „religiøs-etisk betydning“. Dersom vi nu prøver dette i forbindelse med teksten i det nye testamente er det kanskje lettere at komme til klarhet over hvad Diessmann mener. Undtagelserne fra bruken av *ἀγαπάω* er faa og angaar næsten altid et personlig forhold. Det merkeligste av saadanne tilfælder forekommer naturligvis i Jesu berømte befaling om at føde hans faar, da han efter to ganger at ha

Peter with the word ἀγαπάω, and been answered with φιλέω, he makes his last appeal to Peter with his own word. Commenting on this, Westcott says, "The third time, he adopts the word which St. Peter had used, the idea of the loftiest Love is given up." Passing from this to the remarkable fourth chapter of the first epistle of John, the word ἀγάπη will be found to be used continuously, sometimes as a synonym for God, in the expression "God is love," and sometimes as an attribute, as in the sentence "Perfect love casteth out fear."

Now if God is Love, it is perfectly manifest that Love is the Father of all things, the First Cause of creation. It is perfectly certain that no first cause which was inharmonious or destructive ever could be creative. It is perfectly clear, consequently, that the power of God, which is the dynamic force, the energy of spiritual creation, must be described as Love. Even the natural scientist, determinedly limiting himself to the examination of secondary causes, admits this, when he describes the discords of physical nature as only incidents combining to produce a perfect and harmonious whole. God then is Love, "and therefore," as Mrs. Eddy writes, "He is divine Principle" (Science and Health, p. 275), for it is Principle which governs the spiritual reality, and which alone prevents the material counterfeit from scattering into a million fragments.

What greater love can a man show any one than

henvendt sig til Peter med ordet *ἀγαπάω* og blit svaret med *φιλέω* tilslut, idet han retter sin sidste bøn til Peter benytter det ord som Peter selv hadde brukt. I sin kommentar over dette, sier Wescott, „tredie gang adopterer Han det ord som St. Peter hadde brukt, med opgivelse av det høieste begrep om Kjærlighet“. Gaar vi herfra over til det merkelige fjerde kapitel i Johannes' første brev, finder vi ordet *ἀγάπη* brukt stadig, undertiden som et synonym for Gud, som i uttrykket „Gud er Kjærlighet“, og undertiden som en egenskap, som i sætningen, „den fuldkomne kjærlighed driver frykten ut“.

Dersom nu Gud er Kjærlighet er det aabenbart at Kjærlighet er Fader til alle ting, skabningens Kilde. Det er absolut sikkert at ingen primær aarsak, hvis natur er disharmonisk eller ødelæggende, nogensinde kunde være skapende. Det er følgelig absolut klart at Guds magt som er den dynamiske kraft, energien i aandelig skabelse, maa benævnes Kjærlighet. Selv naturforskeren som med forsæt indskrænker sig til at granske sekundære aarsaker, indrømmer dette naar han beskriver disharmonierne i den fysiske natur som en kombination av erfaringer der resulterer i et fuldkomment og harmonisk hele. Gud er altsaa Kjærlighet, „og derfor“, som Mrs. Eddy skriver, „er Han guddommelig Princip“ (Science and Health, s. 275) ti det er Princip som styrer den aandelige virkelighet, og som alene hindrer det materielle og falske fra at falde sammen i millioner av stumper.

Hvilken større kjærlighet kan det ene menneske vise

the realization of the fact that the real man, the image and likeness of God, the reflection of Principle, is, as Jesus said, perfect as his Father which is in heaven. The world fears for those it loves in its human, passionate way, because it realizes that flesh and blood cannot enter the kingdom of heaven, because it realizes that flesh and blood can sin, suffer, and be sick. When it exchanges its human love for a scientific understanding of Love, it sees man no longer as a sinning, suffering human being, but as the image and likeness of God. In grasping something of the truth which makes men free, it has begun to fathom the mystery of spiritual causation. This is the perfect love which casts out fear, and so is Christian healing wrought. "Jesus," writes Mrs. Eddy on page 476 of Science and Health, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

det andet, end at komme til klar forstaaelse av det faktum at det virkelige menneske, Guds billede og lignelse, Princippet gjenspeiling, som Jesus sa, er fuldkomment, likesom dets Fader som er i himmelen. Verden er ængstelig for dem den elsker paa sin menneskelige lidenskabelige maate, fordi den forstaar at kjød og blod ikke kan komme ind i himmerikes rike, fordi den forstaar at kjød og blod kan synde, lide og være syk. Naar den ombytter sin menneskelige kjærlighet med en videnskabelig forstaaelse av Kjærlighet, ser den mennesket—ikke længer som et syndig, lidende menneskelig væsen, men som Guds billede og lignelse. Naar den fatter noget av den sandhet som gjør menneskene fri er den begyndt at løse den aandelige skaberkrafts gaade. Dette er den fuldkomne kjærlighet som driver frykten ut, og saaledes utvirkes kristen helbredelse. Paa side 476 i Science and Health skriver Mrs. Eddy: „Jesus saa i Videnskapen det fuldkomne menneske som viste sig for ham hvor syndig dødelig menneske viser sig for dødelige. I dette fuldkomne menneske saa Frelseren Guds egen lignelse, og dette rette syn paa mennesket helbredet de syke.“













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**The Christian Science Journal**

Founded April, 1888, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

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